

# THE DEFENDER

Magazine



October 1944

Vol. 19 . . . . No. 6

GERALD B. WINROD \* EDITOR

# Is There Religious Liberty In Russia?

Dr. F. J. Miles . . . Chicago, Illinois

Speaks With Authority



Colonel Miles, a Britisher, holds six degrees for attainments in the fields of public service where he has specialized. He is Director of the Russian Missionary Society, Inc. No living man outside Russia, is better informed regarding conditions within the borders of that Country.

WE deal with this question for two reasons. Many paragraphs have appeared in the religious press stating that there is freedom to preach the Gospel in the U. S. S. R. and that permission has been granted to distribute God's Word therein. Several inquiries have reached us concerning these matters.

Some wishful thinking is quite natural. We might reasonably expect that Russia, desiring to secure all possible aid from the English-speaking peoples, would seek favour by acceding to their request that religious liberty should be restored in Russia.

## WHAT ARE THE FACTS?

The leaders of the Christian denominations in Great Britain forwarded a peti-

tion to Moscow through M. Maisky, the Soviet Ambassador in London, asking that religious freedom should be granted to the people of Russia. Over two full years have passed, but no reply has been received. But we might have anticipated this. We should be the first to resent outside nations seeking to dictate our domestic economy. The subject of religious conditions within the U. S. S. R. is too large an issue to be dealt with in one article.

First, let us consider the matter of Bible distribution. Nothing we write is to be construed as criticism of brethren "beloved of the Lord." We are sure they were quite sincere in writing the paragraphs now under review. Confusion arises through not distinguishing between things that differ. Wrong views result from not differentiating between the 193 millions within the U. S. S. R. and the 40 millions outside the Soviet Union. We need to realize the difference between conditions in Russia proper, and those pertaining to internment camps in other lands where thousands of Russian soldiers are held prisoners.

Since May, 1929, it has been illegal in U. S. S. R. to print, publish, distribute or circulate the Sacred Scriptures or any part of them. No modification of this law has taken place. No permission has been granted to anybody to distribute God's Word in Russia proper.

The statements mentioned above, made by mistaken brethren, refer to the distribution of the Bible, New Testament and Scripture portions in the Russian, Ukrainian and other languages used by the Russian races, in the border States from the Baltic to the Balkans—and more particularly among Russian prisoners of war in prison camps in Finland, Germany and other European lands. We rejoice in, and thank God for, this extension of the ministry of the Word.

COLONEL MILES is the Author of several books. Six of his most important titles are announced on page 7 . . . of this Defender.

Our Readers may recall that when Russian soldiers were first taken prisoners and interned in Finland, Sanfrid Mattson, of Jacobstaadt, cabled to the Scripture Gift Mission in London that so many demands had been made by these soldiers for Bibles in their own tongue that stocks were exhausted. **THINK OF IT! RUSSIAN PRISONERS, SCHOOLED FROM BOYHOOD IN ATHEISM, CALLING FOR THE WORD OF GOD!**

The S. G. M. turned to the Russian Missionary Society because we printed the largest edition of Russian Bibles that ever came off the press—81,000 copies. We sent two consignments of 500 each of Russian Bibles from Riga, to Finland. Thousands of New Testaments and John's Gospel were dispatched. The demand developed. So the S. G. M. and the British and Foreign Bible Society jointly agreed to print a new edition to meet it, but could not obtain the paper. The American Bible Society stepped into the breach.

Dr. Louie D. Newton of Atlanta, Georgia, Assistant Secretary of the Baptist World Alliance, was appealed to, to raise \$3,250 to cover the cost of providing 30,000 copies of the New Testament for Russian prisoners of war. A total of \$15,338.07 resulted from his efforts. Other funds for the same purpose were received, and the American Bible Society has thus been enabled to greatly extend the ministry of Bible distribution through its chief agent in Geneva, Switzerland, and his and their colleagues and other organizations in the many lands where Russian prisoners are found.

## RUSSIANS REQUEST BIBLES

THE WORK HAS NOT BEEN CONFINED TO RUSSIANS. All nationalities have had their needs supplied. Scriptures have been distributed in a dozen languages. Scripture booklets and tracts have also been circulated. The work has grown by leaps and bounds. There is no shortage of printing paper in Finland. One Finnish Christian organization alone claims to have issued two

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# THE DEFENDER MAGAZINE

OCTOBER 1944

## "That Rock Was Christ"

Rev. Gerald B. Winrod, D. D.

The following article is a sequel to the treatise on the "Geology of the Church" which appeared in the September Defender. Christ's statement to the disciples, "Upon this rock I will build my church," was discussed last month. Matthew 21:42-44 was also explained — presenting our Lord as the Chief Corner Stone of the Church . . . The Defender Family is invited, at this time, to take up the thread of thought where it was dropped last month.

NOT only is our Lord the Foundation and Chief Corner Stone of the Church . . . He is also the Smitten Rock.

By analogy our minds turn to another rock—a desert scene in the region of Mount Sinai. The story is told in the seventeenth chapter of Exodus. Moses the central figure stood at the head of a community of two and one half million human beings.

He had led his nation out of Egypt. Camp was pitched at Rephidim. The record says: "There was no water for the people to drink."

The desert was hot and barren. The people were exhausted from thirst, hunger and weariness of travel. Tongues were parched. Lips were cracked and bleeding. A cry of anguish ascended from the entire camp. "Wherefore the people did chide with Moses, and said, Give us water that we may drink." Suffering caused them to turn against their leader.

They longed to return to the garlic, fleshpots, diseases and plagues of Egypt. "And the people murmured against Moses, and said, Wherefore is this that thou hast brought us up out of Egypt, to kill us and our children with thirst?" In desperation Moses cried to God: "What shall I do unto this people? they are almost ready to stone me."

An order was given for the camp to arrange itself in sight of one particular boulder on a high elevation. Moses took his position "upon the rock in Horeb."

There are differences of opinion as to the location of this rock. Dr. Robinson thinks "Horeb was the name, not of a single mountain, but a group." The People's Bible Encyclopedia makes this observation: "There is up in the valley the Wady Leja, a mass of granite rock, twenty feet high and equally long and wide, which, tradition says is the rock Moses struck. Dr. Durbin says, referring to the strange fissures found in the rock, 'This stone made more impression on me than any natural object claiming to attest a miracle ever did; neither art nor chance could have contrived the holes which form the many fountains.'

Standing where everyone could see, silhouetted against a mountainous background, Moses raised his arm to smite the rock. In his hand was the famous rod —the rod that turned into the serpent in Pharaoh's court, the rod with which the waves of the Red Sea were parted.

One can readily imagine the patriarch standing bareheaded, beard blowing in the breeze, stern of countenance, performing one of the most astounding miracles recorded in the Old Testament. A crevice appeared as he smote the rock and from this wound there gushed a stream of pure, crystal water to quench the thirst of the people.

This rock became a type of Christ smitten for the sins of the world. Water and blood flowed from His wounded side to satiate the spiritual thirst of mankind, even as a life-giving stream poured from the rock in Horeb. This is more than an analogy. That the desert experience was literal is indicated by the Apostle Paul's statement to the Church at Corinth: "And did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ."

The wife of the first Adam was taken from his pierced side. "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called Woman, because she was taken out of Man." Genesis 2:23. The existence of the Church, or Bride of Christ, was made possible by the pierced side of the second Adam. "Take heed . . . to feed the church of God, which he hath purchased with his own blood." Acts 20:28. "Husbands, love your wives, even as Christ also loved

—Turn To Page 4.

### Suggestion

Because this Defender contains several highly important articles, we suggest you circulate extra copies among your friends. Order a bundle of 20 papers . . . Price \$1.00 . . . Defender Publishers.

Address all communications, except those relating to advertising, to The Defender Magazine, Wichita, Kansas. For advertising rates write the Religious Press Association, 51 North 52nd St., Philadelphia, Pa. Entered as second-class matter January 22, 1927, with the Post Office at Wichita, under Act of March 3, 1879. Published Monthly.

**Subscription Price 50 cents The Year; 24 Months \$1.00**

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the church, and gave himself for it." Ephesians 5:25.

Our next consideration of the rock invites attention to Peter's Pentecostal oration delivered on the birthday of the Church. The message was preceded by ten days of special prayer when one hundred and twenty persons assembled in the upper room. This group of believers had just returned from the mount where Christ ascended into heaven. "And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy."

The Master's final words included the promise that the little band would be endowed with spiritual power in the very near future. He said: "But ye shall receive power, after that the Holy Ghost is come upon you." Pentecost found the group in a state of expectancy.

The annual harvest feast was in progress with people present from all parts of the civilized world. Peter gained the attention of a considerable number of people, rose to his feet and began to speak. He proclaimed the fact of Christ's deity, demonstrated that Old Testament prophecy was being fulfilled before their eyes, denounced them for the treatment they accorded our Lord and urged everyone to repent. That his message reached the hearts of the hearers, is suggested by the baptismal service which followed.

"Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate

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counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it . . . God hath made that same Jesus, whom ye have crucified, both Lord and Christ." This was the gist of Peter's Pentecostal oration.

Reduced to its basic factors, the sermon was simply a restatement of the Apostle's earlier confession on the coasts of Caesarea Philippi when he said: "Thou art the Christ, the Son of the living God."

At Pentecost Peter smote this rock of eternal truth relating to Christ's deity and the Church was born. "And the same day there were added unto them about three thousand souls."

### THE STONE THAT SMOTE"

The doctrine of the second coming of Christ is taught in no part of the Bible with greater clearness than the book of Daniel. The seventh chapter tells of seeing a vision in which "the Son of man came with the clouds of heaven." The same event is portrayed in the second chapter as "the Stone that smote the image"—a symbolic reference to the fact that Christ will inaugurate a theocratic form of government at the time of His return.

Prophecy has been correctly described as history written in advance. The prophets unveiled the future and frequently announced events centuries ahead of their occurrence. The two chapters mentioned above anticipated the rise

and fall of world empires between ancient Babylon and the second advent of Christ. The prophet outlined the entire course of human government with a few strokes of the pen.

While in deep sleep Nebuchadnezzar saw a metal image wrought in the form of a man composed of five substances—gold, silver, brass, iron and clay. Daniel was summoned before the King to interpret the vision. Arioch, an official of the Babylonian government, announced: "I have found a man." Nebuchadnezzar asked: "Art thou able to make known unto me the dream which I have seen, and the interpretation thereof?" Daniel answered: "There is a God in heaven that revealeth secrets."

The head of gold represented Babylon. The breast and arms of silver symbolized the Medo-Persian Empire which came later. The belly and thighs of brass depicted the next world empire, ancient Greece. The two legs of iron anticipated the rise of Rome. The feet of iron and clay pointed toward the present period of human history.

"This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass. His legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces."

Archaeologists have discovered states represented by human figures on ancient coins. The head and upper parts of the bodies usually signify the earlier

times; the lower, the later times. In Daniel's prophetic image, the metals lessen according to specific gravity as they go downwards. Silver is not so heavy as gold, brass inferior to silver, iron less than brass. The tendency is toward deterioration.

The crashing of the Stone against the feet cannot refer to Christ at His first advent. The march of history had reached only the legs of the image at that time. Rome was at the zenith of its strength when the Man of Galilee paid tribute to Caesar. This negates the theory that Christ's coming is gradual through the processes of ecclesiasticism. The Stone will fall suddenly, not progressively. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be."

Daniel describes the Stone as "cut out of the mountain without hands" and says it "became a great mountain, and filled the whole earth." Being produced without hands refers to the deity of Christ. He came from the heavenly mount of the Father's glory. His spiritual kingdom, "not of this world," is contrasted with earthly kingdoms hammered out on the anvil of war and bloodshed by human hands. Daniel 2:44 says: "The God of heaven shall set up a kingdom, which shall never be destroyed." This refers to the inauguration of the Millennial Age in which peace will fill the earth as the waters cover the sea.

The foregoing analysis synchronizes with the words of our Lord in Matthew 21:32, 44, "The stone which the builders rejected, the same is become the head of the corner. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will grind him to powder."

Christ's sudden appearance completely liquidates human government. In the vision the metals of the image became "like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them: and the stone that smote the image became a great mountain, and filled the whole earth."

To winnow grain in olden times a man stood on an elevation and shovelled it into the air. By this means the wind cleared away the chaff. When Christ said the Stone would grind "him to powder"—the use of the word "him" must have

Concerning the "Jamieson, Fausset, Brown Commentary" advertised elsewhere in this Defender, Dr. W. B. Riley says: "The most valuable commentary on the Bible existing in the form of a single volume."

included a reference to the image in the second chapter of Daniel.

### ROCK OF AGES

In the year 1775, A. M. Toplady prepared a treatise dealing with the origin and remedy of sin. He set forth clearly the need of a Saviour. The manuscript concluded with the immortal lines: "Rock of ages, cleft for me, Let me hide myself in Thee; Foul, I to the mountain fly, Wash me, Saviour, or I die."

Toplady was both a Bible student and mathematician. He introduced a novel element into his treatment of the sin problem. After enumerating the sins of the average mortal, he found that a man at the age of fifty commits approximately "1576 millions and 800 thousands" transgressions. He argued that it was humanly impossible to pay such a debt and adjust so many wrongs. Man, depending upon his own virtues, was found to be helpless.

Yet, Toplady affirmed that a way had been provided for cancellation of the

debt. The penalty was met, and the demands of justice satisfied at Calvary where "God was in Christ, reconciling the world unto himself." It was under these circumstances that the old hymn which we so dearly love came to be written:

*Rock of Ages, cleft for me,  
Let me hide myself in Thee;  
Let the water and the blood,  
From Thy riven side which flowed.  
Be of sin the double cure,  
Cleamse me from its guilt and pow'r.*

*Nothing in my hand I bring,  
Simply to Thy cross I cling;  
Naked, come to Thee for dress;  
Helpless, look to Thee for grace;  
Foul, I to the fountain fly,  
Wash me, Saviour, or I die!*

*While I draw this fleeting breath,  
When mine eyes shall close in death,  
When I soar to worlds unknown,  
See Thee on Thy judgment-throne,  
Rock of Ages, cleft for me,  
Let me hide myself in Thee.*



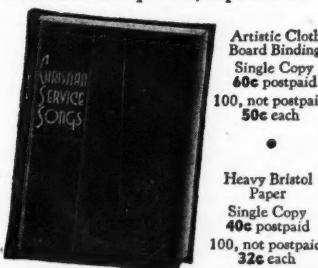
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million copies of the Gospels in Russian, White Russian, Ukrainian, Polish, Turkish and German. The American Bible Society's Russian issue is the New Testament and Psalms.

All this wonderful work, in which we rejoice, and in support of which we solicit the prayers of Defender Readers is among peoples outside Russia proper. But when Russian war prisoners are liberated and free to return to their own land, thousands of Russian Bibles, Testaments and Gospels will go back with them!

Russian personnel, sent to occupy naval and military bases in the Baltic States (Estonia, Latvia and Lithuania), and Russian prisoners in German Internment Camps, no longer under direct control of the Soviet Government, asked for the Word of God in their own tongue—which most of them had never seen, heard or read a word of, in their own Country. Stocks of Russian Scriptures held by R. M. S. Evangelists on the Ukrainian border have been distributed within the Soviet Union. The German Government has issued authority to our Evangelists to distribute God's Word in prisoners' camps. This work commenced during World War I, is being continued. God makes the wrath of man to praise Him. Who can measure the might of the resultant ministry? So, pray, brethren, pray.

#### DEFINITELY AGAINST RELIGION

IS THERE RELIGIOUS LIBERTY IN RUSSIA? To answer this question completely would require more space than is available. For instance, a case could be made out in justification of the orig-

inal action of the government against religious propaganda; quite a good case had the government actually practiced its principle and prohibited both religious and anti-religious teaching until its children reached years of discretion. But we face facts. Religious propaganda was forbidden and every favor shown and facility afforded for anti-religious propaganda. From the official constitution we quote:

"Article 124. In order to insure to citizens freedom of conscience, the Church in the U. S. S. R. is separated from the State, and the school from the Church. Freedom of religious worship and freedom of anti-religious propaganda is recognized for all citizens."

Note the change of language and meaning. Why is freedom of propaganda restricted to "anti-religious?" Why has the circulation of the Scriptures been banned? Why is the printing or the importation of religious books, periodicals, articles, etc., prohibited?

"Article 125. In conformity with the interests of the toilers, and in order to strengthen the socialist system, the citizens of the U. S. S. R. are guaranteed by law: (a) freedom of speech; (b) freedom of the press; (c) freedom of assembly and of holding mass meetings; (d) freedom of street processions and demonstrations."

These rights of citizens are insured by placing at the disposal of the toilers and their organizations, printing presses, stocks of paper, public buildings, the streets, means of communication and other material requisites for the exercise of these rights. Why only in the interests of the toilers and their organizations? Why are these facilities forbidden the

few registered churches that remain open?

We may hope and pray that friendship and co-operation may develop between our Russian allies and ourselves, but misconceptions will not help—they will only hinder; we must not gloss over facts. Russia has not recognized religious liberty, as we understand it, either in principle or practice. Religious services may be held only in the few registered places allotted, and the Ministers may not minister elsewhere. No literature except that absolutely essential to the conduct of public worship is permitted on the premises, nor may the Church have a library. Children's services, Sunday schools, or classes for the instruction of children in religion are prohibited. No Bible study groups may be formed. No social service is permitted. But why add more?

What is true of Churches and Ministers applies also to mosques and moulies, to synagogues and rabbis. It is illegal for any teacher in school, college, or university to enter a place of worship. When a Pastor dies, the congregation may not appoint another, and the Church is closed automatically. In actual fact all that makes for reality and warmth in worship is forbidden, and only routine ritual remains.

Obviously, where there are only three Churches remaining open for a population of two and a quarter million people—as in one Siberian city—there are enough folks desiring to perform their religious rites to fill those three buildings at Easter and Christmas; so that it is

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simplicity itself to publish photographs of Churches full to overflowing. But it is a fallacy to argue from the particular to the general.

#### CONCESSIONS HAVE BEEN MADE

**THE THIRD INTERNATIONALE HAS BEEN DISSOLVED.** This has been heralded with a great flourish of trumpets as indicating a change of heart and ideas, a reversal of communistic policy and program. But the fact is that the Internationale has not been functioning since the outbreak of war; nor could it. The Comintern was moribund. With the central executive committee and the party behind it, the Soviet government buried the corpse, and then very astutely made capital out of it by broadcasting the funeral announcement and allowing her allies to construe the happening in Russia's favor.

Sunday as a day of rest has been restored to the Russian people. But why? Certainly not because of its religious significance. The five and six-day week plan failed. Just as after the French Revolution when the government substituted a ten-day for a seven-day week, human and industrial reasons compelled them to return to the one day's rest in seven, so the Soviet government found it expedient in pursuit of their material program to go back to a seven-day week. Emilian Yaroslavsky, the leader of Bezboznik (the Godless) protested. He stated that restoring Sunday as a day of rest was supporting the religion to which they were officially opposed, and suggested they make another day the day of rest, to which Stalin and company replied that it was impossible, because the people in the far-flung provinces, in spite of government decrees, had never ceased to observe Sunday as a day of rest.

Prior to the revolution, Moscow had a population of approximately two million. Sacrificing the former capital (St. Petersburg, Petrograd, Leningrad) in order to build up Moscow, the new capital, there are now about four and a half millions in the city on the Muscawa. When the revolution broke out there were in the city 1,636 Greek Orthodox churches (of

which the Russian State Church was a branch). On Easter Monday the Soviet cable censor permitted the statement to girdle the globe that "the twenty-six churches in Moscow were full to overflowing" on the previous day. Of course, out of four and a half million there were enough wanting to "perform their religious rites" to fill twenty-six buildings!

It is true that Russia is so intent on the intense prosecution of the war that she has no time to give to the persecution of religious people. Hence there is a decided decrease in the actual restrictions placed upon religious worship. We can and must hope and pray for a better day to dawn when the comparative freedom of religious worship enjoyed by all other countries except U. S. S. R. may be matched by a similar liberty inside Soviet borders.

#### PRIESTS PERSECUTED

**RECENT HAPPENINGS AND PRESS REPORTS CALL FOR FURTHER EDUCATION.** We are told that Joseph Stalin ("Steel") called the leaders of the Greek Orthodox Church into audience. He did nothing of the kind. As an avowed atheist and a very busy man he would never have thought of such a thing. Since the Patriarch Tikhon died in prison, refusing to be disloyal to his Lord, there has been no Patriarch (in the Greek Orthodox Church a bishop of the highest rank). The Greek Orthodox Church was opposed by the government.

Her Priests were penalized, persecuted, and deprived of citizenship and all pertaining thereto, as were also Ministers of evangelical denominations. There arose a number of priests desiring to curry favor with the government. The latter used them, and between them they formed "The Living Church" (which "had a name to live but was dead"), a political organization more than a spiritual entity: the leaders favoring and fostering Communism and the party and government plan and program.

While no change has taken place in

the constitution, laws, or decrees in opposition to religion; while the printing or circulation of the Scriptures is illegal, as is also any religious propaganda, there are reasons why the government is more complacent than formerly and for the time being is not positively carrying out its program of persecution.

First, the government is too intent on prosecuting the war to be bothered with

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... From Page 7 . . .

these mildly counter-revolutionary religionists.

Second, it is bad psychology to allow your people to think that the foe is more liberal than you.

Third, Stundists have nearly all been against war and have refused to bear arms. The Soviet government wants an all-in-and-all-out prosecution of the war. It wants to secure the support of the whole population including the evangelicals.

What really happened was that the Greek Orthodox Church leaders, encouraged by the less aggressive attitude of the government and party for the time being, asked that they might be allowed to constitute a Synod and elect a Patriarch, and Stalin and company, as a matter of expediency, permitted them to do so.

Great stress has been placed on the visit to Moscow of the Archbishop of York and his fraternization with the Greek Orthodox leaders. Most misleading statements have appeared in the press, and his visit has been made to hail the restoration of religious liberty in Russia. Let him testify. He said:

"Anti-God societies are still in existence in Russia."

"There is no freedom of religious propaganda."

"Large numbers of churches are still used for secular purposes."

"Although in theory the State is neutral and allows freedom to all denominations," he doubted "that a non-orthodox sect could hold meetings and proselyte."

"There is no religious teaching of children in Russia."

These quotations should suffice to prevent any further misrepresentation or exploitation of what he really did say.

#### WHAT OF THE FUTURE?

THE SUPREME PRESIDIUM HAS HAD TO FACE FACTS. Lunarcharsky, former Commissar for Education, said: "Religion is like a nail: the more you hit it on the head the more you drive it home." WHY?

Em. Yaroslavsky, just before the outbreak of war, at an open conference in Russia, stated that after 20 years of most intense opposition to religion, two-thirds of the people in the Provinces and one-third in the urban areas were deeply religious. WHY?

A religious question was included in the Soviet census of 1937. While statistics on all other queries included were published, those concerning religion were suppressed. In the next census paper the religious question was omitted. WHY?

When border authorities began to censor letters written by soldiers at the front

they found they were full of religious references. Thereupon an enquiry was instituted and the Government learned that its civil representatives in foreign lands were not only attending Church services but also supporting Churches.

Surely we may reasonably expect that Stalin and his Soviet, faced by the absolute and abject failure of their anti-religious policy, may be expected to find a way "to save face" after the war and restore religious liberty to the 193 millions living within her borders.

Therefore in the present we should continue to provide the over 40 million Russians outside the U. S. S. R. with Scriptures. (2) We should flood Russia proper with the Word through the open Ukrainian gateway. (3) We should be prepared to send every Russian Evangelist now serving from the Baltic to the Balkans, into the Soviet Union at the first opportunity, leaving the infant Churches founded there to carry on with lay leaders. (4) We should train a force of Russian Evangelists now, for the great advance to which we shall be challenged then. (5) We should pray every day of our lives that God speed the time when freedom to worship the Lord Jesus Christ shall be restored in that Country.

As far as funds allow these things, the Russian Missionary Society is doing and preparing to do. Training is taking place in the only Russian Bible Training School in the United States—the Russian Department of the Northwestern Bible School, Theological Seminary and College at Minneapolis, under the general and particular direction respectively of Dr. W. B. Riley and Dr. Vaclav Vojto. For which we solicit the continual supplications of the Defender Family of Readers.

(A copy of the magazine, "Friend of Russians" will be sent post free on request to Dr. F. J. Miles, 1844 W. Monroe St., Chicago 12, Illinois.)

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# God Is My Co-Pilot

... A Book Review ...

WE HAVE before us a book of heroism, adventure and personal experience . . . written by a Colonel in the Air Corps of the United States Army. Many regard it the most fascinating personal story of the war and one of the greatest war adventure narratives ever written.

The Publishers say: "The tales it tells seem incredible, but they show what men can do in war, and they go straight to the heart of the reader because they come humorously and modestly from a man who holds deep in his own heart the belief he has expressed in the title of his book—the faith that his plane has carried an UNSEEN CO-PILOT who, when Scott has needed help, has told him what to do."

Robert L. Scott was air-minded when, as a small boy in 1920 . . . at Macon, Georgia, he played a trick on a negro Holy-Roller meeting which landed him in jail for disturbing the peace. Seeking revenge, he cut 50 feet of canvas from the side of the revival tent, hid it in the woods and later made it into a glider. Like "Daniel Green and his flying machine," he came to grief, crashing 67 feet from the roof of a building into a rose bush. He says the bush probably saved his life, but the thorns stayed with him a long time. Not long enough, however, to chill his enthusiasm for adventure. The canvas was utilized to make a canoe which carried him 600 miles down the Ocmulgee River before it sank—nearly drowning him.

By 1921, at the age of thirteen, he had saved \$75.00 with which he hoped to buy an old Jenny warplane at an auction sale. Since a man was buying them at \$600.00 apiece, his small sum seemed hopeless. Yet he insisted on starting the bid on every plane at \$75.00. Finally the man took pity and let him have a plane, on condition he get out and quit bothering the sale.

This was the beginning of a career which led Robert Scott through the Boy Scouts, High School, into two Colleges, and back to High School again to get the foundation he missed the first time. Thence into the regular army, and final-

ly West Point . . . from which he graduated in 1932. That summer he took a motorcycle trip through Europe, arriving, he says, at the Air Corps Training Center at Randolph Field, Texas by way of Budapest, Linz, Bingen-on-the-Rhine and Paris.

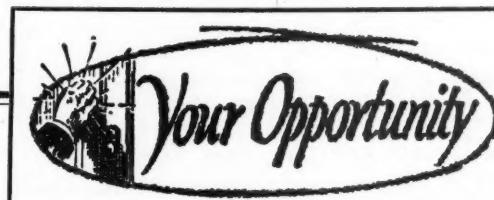
Many student experiences are humorously related, including "84,000 miles of girl trouble," as he drove each weekend from Texas to Georgia to see the girl who finally became his wife. When the Japs bombed Pearl Harbor, he determined to get into combat service, even though it meant leaving a secure position as flying instructor and parting from wife and baby daughter.

He says: "By my love of adventure, by my stubborn nature, I had talked myself out of this soft and wonderful job of staying home with my family. I was to leave that girl I had driven all those thousands of miles to see. Tears came to my eyes. I knew I had been a fool.

"For hours I lay awake. And then, in the darkness, I think I saw the other side, for now the seriousness of this war had come to me. Unless men like myself—thousands and millions of them—left these luxuries in this great land of America, we could lose it all forever. I loved those two with all my heart, but the only way to keep them living in the clean world they were accustomed to was to steel myself to the pain of parting with them for months or years—or even forever. To me, they were all that was real, they were all that I could understand. To me, they were America."

Lieutenant Scott joined a flight of thirteen four-engine bombers being taken to Asia via Brazil and Africa, for the purpose of bombing Japanese objectives. He calls this a "dream mission" a hundred kinds of adventure rolled into one, which finally brought them to Burma, just then being overrun by the Japanese. From Burma he flew a P-43A

—Turn To Page 10.



## THE RUSSIAN FIELDS ARE WHITE TO HARVEST

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fighter over the Himalayas, ascending two miles above the peak of Mt. Everest (Chamalang).

Regarding this feat he says, in part: "I was proud of the large American engine that was pulling me on and on to the top of the world. Looking at those massive, snow-covered spires, I respected the magnitude of nature and the magnificence of the Himalayas, and I perceived the insignificance of man. Then, as my position above impressed itself on me, I realized that, after all, man had perfected that steadily purring engine which was carrying me above the greatest of mountains. Perhaps man in all his insignificance deserves a little credit, too."

Over India and Yunnan, and into the heart of China, these intrepid fliers went on their missions. General Chennault commanding the Fourteenth Air Force, says in the Foreword, "Colonel Scott's group of fighters always operated against greatly superior numbers of the enemy. Often the odds were five to one against them. Their planes and equipment were usually battered by hard usage and supplies were extremely limited. But Scott and his handful of pilots had one resource in unlimited quantities—courage. They also pos-

## "God Is My Co-Pilot"

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sesed initiative and a never-failing desire to destroy the enemy. They wore themselves out doing the work of ten times their number. They demonstrated time and again that American pilots and planes are superior to the Japs."

To understand the pressure under which these men labor, we must read the words of Colonel Scott, telling of the secret mission to bomb Hong Kong:

"For two weeks I had worried about this attack, and because of the tension I couldn't sleep. Each night when I shut my eyes I'd wonder if I would do the right thing when the time came. I'd picture myself flying in the lead, and see planes going down in flames. I'd roll my head down in bed and with my eyes tightly closed see formations of Zeros passing in endless review, climbing steeply, rolling over in arrogance, with grinning Japanese faces. Today might be the day that I made the mistake that would lose my group! When I learned the order had not come I'd spend another sleepless night."

When the order finally arrived and they were on their way, he says: "All of us were proud to be going. But as I looked at those seven P-40's escorting ten bombers, I could not help feeling apologetic for that greatest Country in the world that we were representing. Oh, God, if the day could soon come when we could go against this enemy with a thousand bombers, even a hundred bombers!" The bombing of the city of Hong Kong was highly successful.

While this book is not written from a definitely religious viewpoint, one feels that Colonel Scott was upheld by a faith in God, being constantly led and protected by wisdom and power extending beyond anything human. He says:

"My decision for the title of this book was probably made back in Kunming one afternoon as the doctor dug five

rivet heads from my back. To keep my mind off the pain, the big Cantonese intern of Doctor Mange's kept talking to me. He seemed to find it hard to believe that I flew the little fighter alone, that I dropped the bombs, fired the six machine guns, changed the fuel tanks, navigated and landed the fighter. Finally he said, 'Colonel, you are up there all alone, you even talk over the radio when you shoot the guns?' Then I heard the old doctor say, 'No, son—you're not up there alone, not with all the things you have come through. You have the greatest co-pilot in the world even if there is just room for one in that fighter ship—no, you're not alone.' We who fly are going to get to know that Great Flying Boss in the sky better and better."

This thrilling narrative closes with a verse from the pen of another fighter pilot, John Magee, who died in the battle of Britain:

Up, up the long delirious burning blue,  
I've topped the wind-swept heights with grace,

Where never lark, or even eagle, flew,  
And with a silent, lifting mind I've trod.  
The high untraversed sanctity of space,  
Put out my hand, and touched the face of God.

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# The Mystery Of The Cross

Dr. J. O. Kinnaman . . . Long Beach, California

FOR more than fifteen hundred years, the Cross has been the symbol and insignia of the Christian world. But how many of the 600-million human beings who live in so-called Christian lands know the actual origin of the Cross—its history and development.

Many pray and sing about the Cross, yet they know not how the greatest and most far-reaching symbol known to man came to exist. Yet, it is their symbol of life here on earth . . . and their hope of life beyond the grave. It is our purpose to trace in outline at least, the story of the Cross itself, drawing here and there upon the discoveries of archaeological science.

## THINGS ABRAHAM KNEW

We usually think of the languages of men and civilizations now dead, as being as extinct as the dodo or mastodon. But this opinion is wrong. When we come to trace the origin of the word "Cross," we are taken back to the oldest language spoken by man—the Sumerian. This tongue was more nearly dead in the times of Abraham than classical Latin and Greek are today. It was studied in the schools of Abraham's day just as we now study the classical languages.

In the library of the college in which Abraham studied at Ur of the Chaldees, archaeology found the dictionaries, grammars, paradigms and reference books used in the study of Sumerian. There has been nothing new in modern times added to the equipment of students of "ancient languages," for there was found in this library a "jack," or translation into the current Babylonian, of the old Sumerian literature which the boys of that day were compelled to study in order "to get the foundation of their current tongue and be able to understand their own literature." There is nothing new under the Sun so far as the archaeologist is able to discover. Abraham was about 4-thousand years ahead of us in the mastery of the ancient Sumerian.

The Cross is the oldest symbol in the world. Its ultimate origin is lost in an-

**DR. KINNAMAN** is one of the world's most noted living Archaeologists. He has invested forty years of his life in Bible lands . . . was a member of the Expedition that discovered and opened King Tu's Tomb . . . discussed the matter in a recent Ripley "Believe It or Not" radio broadcast . . . headed a scientific body to Ethiopia when Haile Selassie was a boy in his teens . . . has written many books and lectured widely.

tiquity. We know not who made the first Cross—nor when, nor where. The original word for the symbol has come down to us from the time when men began to put their words and thoughts into durable form. It stems from the Sumerian word Garza, which, in the original, means "Scepter or Staff of God." In its secondary meaning it has the idea of the "Scepter of the King."

## THE ORIGINAL CROSS

From the very beginning it was a religious symbol of sacred significance. In the beginning it was represented by the intersecting of two lines at right angles, or what is today called the Greek Cross. This equilateral Cross was undoubtedly symbolic of space, the earth and the sky.

From this simple form evolved the figure known as the swastika, or gammat cross, which, in its simplest form is represented by the capital letter Z. The earliest meaning of this figure was prosperity, indicating "good luck." This

early form seems to have originated among the Aryan races, i. e., it was first formulated by those who spoke Sanskrit. The two arms that form the swastika are called pramatha and swastika, and it is associated with fire-worship. The arms turn from left to right—this is the "good Omen."

This symbol is to be found among all the early civilizations in Asia, Africa, Europe, and the Americas. When the white man settled in this part of the world they found it among the Indians. So we learn that the swastika did not originate among twentieth century wild men in Europe.

Regardless of its origin, the shape and design of the Cross began to differ as the civilizations differentiated. But in some form and in some shape, it has existed and exerted influence upon the progress of man.

The Chinese have a saying that God fashioned the earth in the form of a Cross. To represent that idea they placed the Cross within a square, indicating the four points of the compass. This may be another form of the swastika, or the revolving Cross which in its final analysis, is the symbol of Divine Victory.

## THE CROSS IN EGYPT

There is another form of the swastika; it turns to the left and represents the retrograde movement of the returning of the victorious Sun through the realms of Death, and indicates in the language of symbols nothing more or less than a belief in a coming Resurrection. This is the female swastika and symbolizes the

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Resurrecting Sun, the Sun of Righteousness, and at the same time the piercing of the Serpent. The serpent plays a prominent part in the early folklore of the race, and we find it represented as impaled upon one of the arms of the swastika. One such representation is to be found in ancient Briton at Meigle, Forfashire.

The next oldest form of the Cross as represented by the relics of man was probably the Egyptian Tau. Originally it was this form; but later there was placed on the top of the transversal, an elongated loop or handle, so that the priest might carry it on his forearm by

slipping his hand through the loop. This was for the Egyptians the "Ankh," and became the symbol of "The Key of the Life to Come." We find it upon the breastplates of the priest as represented by monuments 4,000 B. C. This proves to the archaeologist that the Egyptians had a deep and abiding belief in life after death, and that the future life was entered by means of, or through, the Cross. **THEY WERE GROPING FOR THE GREAT TRUTHS OF THE GOSPEL LATER DISCLOSED THROUGH THE ATONEMENT OF GOD'S DEAR SON.**

In England, the Druids held the oak as a sacred tree, under whose branches they were accustomed to conduct their ser-

vices—expecting that these particular trees had no branches to cast shade. The trees were trimmed of all branches excepting two, one on either side of the trunks directly opposite each other, thus forming a Cross.

When studying the symbols relating to religion found upon the monuments of Egypt, we get quite close to their original belief in God. We used to be taught by college and university instructors that Egyptians were polytheistic to the nth degree, that they had hundreds of gods and goddesses which they worshipped. The archaeologist must now contradict that thesis.

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## Totalitarianism And Civil Liberty

Dr. J. N. Hoover . . . Santa Cruz, Calif.

STATE and Federal administration under one central government is totalitarianism. Only under a totalitarian regime is government administered by bureaucrats. Russia, Italy and Germany—in fact all Europe, are drinking the dregs of totalitarianism, paying for the sin of permitting self-appointed dictators to gain control. We, as Americans, should profit by their mistakes. Totalitarianism is a conglomeration of Communism, Fascism and Nazism.

I wonder if Americans realize how far into these theories of government we have been carried the last dozen years. Many times in every part of the Country, I have said with my voice and pen that . . . We are permitting ourselves to be driven in the direction of dictatorship. Even at this late date, may God help us extricate ourselves from these theories of government which have so long kept the people of Europe and Asia in slavery.

Are we willing to sacrifice our form of government, created by Christian founding fathers, and accept the outworn systems of the past? God forbid! We will answer this question, once and for all, in the November election this year.

**AMERICAN CIVIL LIBERTY IS TODAY BEING CHALLENGED BY PERSECUTORS AND BUREAUCRATS.** Free press, free speech and freedom of worship are threatened. Human liberty vanishes and Christians are persecuted, where the totalitarian ideology gains control. Well trained exponents of this philosophy of government are flooding the Nation with their propaganda. It even appears in some religious papers.

Such politicians have the audacity to operate from behind the Stars and Stripes. They hate the American Way but carry on their pernicious work in the name of patriotism. Such deception is worthy of the commendation of the Devil himself. These deceivers are waiting for one man—their man, to take over both the Supreme Court and Congress. That would mean the end of democratic government in this part of the world.

Some may think it can't be done in America . . . but it was done in Europe. What has happened there will take

place here, unless we Americans arise and save our government. This we can do, with our ballots. So, let us all resolve to register and be prepared to vote in November. Let us be at the polls bright and early on election day.

The dictators of Europe destroyed private business, free speech, free press and freedom of religion. Do we want such a government here in America? The time to answer is now . . . tomorrow may be too late. Is not all Europe drenched in blood because dictators were permitted to stampede the people? If totalitarianism triumphs here, the Supreme Court and Congress will go out. If a dictator comes in, labor unions will go out. It was so in Europe, and it will be so in America, unless we return to fundamental principles and give Washington a complete housecleaning on election day. We must destroy these foreign ideas or they will destroy us.

Church going people of America, 40-million strong . . . It is within our power to save American liberty. Regardless of Church or political party affiliation, let us all be Americans! Totalitarian theories must be removed from our Country—and Christians can do it on election day this year. We have a duty, under God, to perform.



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period began in 3196 B. C., as one mathematician and astronomer has calculated it, and ended 30 A. D. Now according to latest and most authentic calculations, the Crucifixion did occur in 30 A. D.

#### THE CROSS OF CHRIST

The use of the Cross as an instrument of torture and execution was first inaugurated by the Carthaginians and adopted by the Romans, as a means of revenge upon the Carthaginians who had crucified some Romans upon the shores of Sicily within sight of Italy. The Romans improved upon the type and developed the so-called Roman Cross which consisted of a very heavy upright with a transversal some distance from the top, but not forming an equilateral such as the Greek Cross. A Roman citizen, according to the Roman Law, could not be placed upon any Cross, either for execution or torture. The Romans used it exclusively for execution of criminals who were not Roman citizens and for slaves.

This Cross was a ponderous affair. It is the popular belief that Jesus was com-

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Bishop George A. Luetjen, D.D., Editor and Treasurer

elled to carry His Cross to the place of execution, but this notion is derived from popular canvases both of the Middle Ages type and modern production. The part of the Cross carried by the victim was the transversal. That was sawed in two pieces, and the two pieces were nailed or bound into a V. This V was placed over the neck and on the shoulders of the condemned man with the open part of the V extending in front of him in such a manner that his hands and arms could be bound to the legs. In this manner he was compelled to march to the place of execution.

Even this portion of the Cross was usually too heavy for a man exhausted by the scourging that preceded the execution. Jesus failed, and Simon, the half-brother of Paul, was pressed into service to carry the Cross of the Man of Galilee. In this Cross the Atonement for mankind became an accomplished fact. The Cross had pointed forward through the ages to the time when this Atonement would be consummated. Now it points in two directions: BACK to Calvary, and FORWARD to the Second Coming when all things shall be fulfilled.

Curious as it may seem, the Cross was not used by the early Christians as a symbol of the New Way. The reason for this may be that in the Roman world, it was the symbol of the deepest shame and degradation and therefore not symbolized by the Apostolic Church. And there is the further argument that Christians were a hated and hunted sect during their early history, the period of organization, and therefore prone to keep all symbols that might betray them absolutely secret.

We find the Cross on the walls of the catacombs during the first century, but in a disguised form, signifying baptism. It is in the form of an anagram. Closely associated with it is the Lamb, the Alpha and Omega, etc. It was during the fourth century that the Church openly adopted the Cross as its major symbol. At that time the Christians were safe, for the Emperor Constantine had proclaimed Christianity the State religion of the civilized world.

#### Morbus Sabbaticus

MORBUS SABBATICUS or Sunday sickness is a disease peculiar to church members. The attack comes on suddenly on Sundays; no symptoms are felt on Saturday night; the patient sleeps well and awakes feeling well; eats a hearty breakfast, but about church time the attack comes on and continues until services are over for the morning. Then the patient feels easy and eats a hearty dinner.

In the afternoon he feels much better and is able to take a walk, automobile ride, go visiting, talk politics and read the papers; he eats a hearty supper, but about church time he has another attack and stays at home. He retires early, sleeps well and awakes on Monday morning refreshed and able to go to work. He does not have any return of the symptoms until the next Sunday. The peculiar features are as follows:

1. It attacks members of a church.
2. It never makes its appearance except on Sunday.
3. The symptoms vary, but never interfere with appetite or sleep.
4. It never lasts more than 24 hours.
5. It generally attacks the head of the family and continues to spread until every member is affected.
6. No physician is ever called.
7. It always proves fatal in the end to the soul.
8. No remedy is known for it except repentance and prayer.
9. Real heart-felt salvation is the only antidote.



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# DEFENDERS MISSIONARY DEPARTMENT

## Dr. Seagrave - - Burma Surgeon

A Review of the New Book "Burma Surgeon"

THE city of Namhkam is located on the Burma Road . . . between the Chinese border and Mandalay. This part of Burma, bounded by India on the west, China to the north and French Indo China at the east—is known as the "North Shan States."

Rangoon, Burma's most noted city, lies at the extreme southern tip of the Country, on the Gulf of Martaban. This part of the world has felt the devastating effects of war as hordes of yellow men have swarmed above towns and cities, raining death and destruction upon the unfortunate people below. A large double-page map appears in the early pages of "BURMA SURGEON" to refresh the reader's memory regarding nations, cities, rivers and living conditions in these remote sections of the earth.

Dr. Gordon S. Seagrave begins his intriguing story at Rangoon . . . with an incident which occurred in the year 1902. He was five years old at the time. His father, grandfather and great-grandfather, "and a smattering of uncles and aunts, great-aunts and what not" had been evangelistic missionaries in this part of the world before him. He says: "Blood will tell."

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Very well, he is a youngster of five. The family lives in a house built by his great-grandfather. A great hulking Irishman stamps up the steps of the huge verandah. The house shakes under the footsteps of the visitor.

The occurrence is vivid in Dr. Seagrave's mind today: "The Irishman apparently loved children. He sat me on his lap and told me stories of wild jungles and great deeds."

Suddenly the guest, having fired the child's imagination into a conflagration, grasps the top of a heavy dining-room chair in his teeth and swings it over his head.

"I was fascinated," says the Doctor. He admits trying the same trick on his tiny nursery chair a little later . . . but for some reason it would not work.

Next, the Irishman calmly requests a glass of water to quench his thirst. He drinks it down, every drop—standing on his head.

By this time the boy was overwhelmed. "After he had gone, I asked my mother who the big chap was." . . . "He is Doctor Robert Harper, a medical missionary at Namhkam on the border between the North Shan States and China," was the reply.

"WHEN I GROW UP I'M GOING TO BE A MEDICAL MISSIONARY IN THE SHAN STATES," said the boy. Destiny decreed that he was to see the Irishman again under entirely different circumstances.

This book, "Burma Surgeon," shows that the above statement about becom-

• "THE FIGHT FOR RELIGIOUS LIBERTY," is the title of Dr. Winrod's latest pamphlet . . . Price 5 cents the copy; 30 copies \$1.00. Order from The Defender.

ing a Medical Missionary was truly prophetic—to the good fortune of hundreds of American and British boys fighting in the war theater of which Burma is part.

★ ★ ★

PEOPLE of Lower Burma are called "Karens." Many had embraced Christ as Saviour in response to the far-flung Gospel invitation, given by faithful missionaries of the Cross.

Dr. Seagrave says: "To them religion meant going to church on Sunday in a big way. Their chapel next door boasted the largest bell purchasable in America and they rang it twice for each service. Half-past five every Sunday morning it woke them up. Fifteen minutes later it told them to hurry along for the morning prayer service. At six o'clock it warned stragglers that the service was beginning. At seven the women had a special meeting to pray for the souls of their errant males. Then breakfast, then Sunday School, then the main service, followed by assorted Christian Endeavor meetings till nine o'clock at night.

"My parents were very lenient. The only service I had to go to was at ten

—Turn To Page 16.

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... From Page 15 . . .

o'clock. Now a good Karen preacher almost always began his sermons with the lapse of Adam—it being Eve's fault, of course. An outline of the more dramatic sins of the Israelites follows, and then, after people have subsided into coma, he ends up with a little intricate exegesis of some of St. Paul's more difficult remarks."

The Doctor cherishes precious memories regarding the work of his parents: "I used to sit by my mother's side in the choir. My father preached some of the most convincing, simply worded sermons I ever heard in English or Karen, and his prayers were poetry."

The year 1909 found the family taking leave of their missionary labors to return home on an extended furlough. They located in Granville, Ohio . . . "a great and glorious university town."

"But it wasn't all easy," Dr. Seagrave admits. "Since we had come there (to Granville) for an education, education was what we should have. I still bear on my bruised carcass the marks of that education."

But all through the years, one major thought was constantly before him—the dream of becoming a Medical Missionary and returning to Burma. He tells of being the only son in a family of four children. It sometimes required courage to maintain equal rights in the presence of three sisters! "I had good training, taking on three older sisters. I eventually stood up to my mother and dad and told them I was going to be a MEDICAL Missionary—and made them like it."

\* \* \*

DR. SEAGRAVE went to Johns Hopkins . . . Baltimore, for his training. By the end of the World War (1918), he was "sick of the smells of the dissecting room." He secured a position in a summer camp at Lake Geneva, Wisconsin. His work included the unpleasant morning task of emptying slop pails at the cottages.

But out there he met "Tiny" who later became his wife. "Since 1902 she had been creating havoc on the farm her father bought for a hobby. When she wasn't hoeing the corn and the potatoes, she and her ten brothers and sisters had been generally raising Cain riding the horses bareback, falling out of trees, stealing apples and otherwise producing a crop of scars for identification purposes. It took me two summers of slop emptying to convince Tiny she couldn't do better than marry me and go to Burma, but it was worth it."

Leslie Mae, their daughter, was born in 1921. By this time he was taking his internship at the Union Memorial Hospital in Baltimore.

"One day in the operating room there was comparative quiet, and the operating-room superintendent decided to clear out all the useless broken-down surgical instruments that could no longer be repaired. I happened in as she was having the orderly take away a wastebasketful of these instruments. Since I knew my Burman mission and the extent of surgical instruments I would find there, I asked for, and was given, that wastebasketful. With them all my surgical work was done for five years, in spite of the fact that they were broken and not mates."

August, 1922 became a month in their lives that would never be forgotten. The Doctor, with Tiny and Leslie Mae, sailed for Burma. He says: "We were well equipped with shaving soap and toothpaste (which some fool told us couldn't be bought in Burma), with our wastebasket of surgical instruments, but, most of all, with dreams of the marvelous surgery we were going to do for the aborigines of the Shan States of Burma."

\* \* \*

THIS is the biographical background from which "Burma Surgeon"—one of the most remarkable books produced by the present war, emerges. At this point in the review it becomes necessary to leaf through many pages of the en-



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OF A  
MISSIONARY  
DOCTOR

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tracing story, skipping several chapters.

Before the Seagraves left Baltimore, they expected to be stationed in Lower Burma among people whose language the Doctor had learned before he knew English. But out of Liverpool they met the Assistant Superintendent of Kengtung State who told them about the great need of North Burma. Reaching Rangoon, he again met Dr. Robert Harper (the Irishman), then quite aged. Dr. Harper was being retired from Namhkam. He implored Dr. Seagrave to take over his work. Arrangements were made accordingly. At Namhkam they found an old frame hospital with twenty wooden beds, no furnishings and everything filthy.

Dr. Seagrave says: "That night Tiny and I broke down and sobbed in each other's arms. But the next morning we set our teeth and decided that if Namhkam wasn't what we wanted it to be, we would get off to an early start and do something about it. I found a Karen Preacher who spoke English and Shan well, and made him sit with me all day long and help me learn Shan. At the end of the first three months, I preached my first Shan sermon. That was the worst sermon I ever heard preached in any language. You have to sing Shan, not speak it, and I persisted singing in the wrong key! Shan has five different tones in which each word can be spoken, each tone with a different meaning.

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"Take the word 'hsu.' If you say it with an even sound it means 'tiger.' Gruffly, it means 'straight.' Cut it off sharp it means 'coat.' Sung on high C for a couple of measures it means 'happy' and high C staccato means 'buy.'

Dr. Seagrave decided to make an interior evangelistic tour. He says: "A man came to me with tuberculosis, and after examination I told him he would probably live one year. One year later, to the day, he died, and my reputation among the Shans was made!"

In the delapidated building staffed by himself and Tiny, a Karen doctor and a girl who had one year of schooling in Rangoon, the work grew with rapid strides. A nurses' training school was established. The first two students were girls of Shan and Kachin nationality. The Doctor says: "I taught the Shan girl in Shan and she taught the Kachin girl in Burmese. In our operations we had four languages, English, Burmese, Shan and Kachin going at once." After two years there were six student nurses who helped Dr. Seagrave master Burmese, while he taught them nursing. From these humble beginnings great institutions were created, destined to relieve physical suffering for American and British boys in the holocaust now raging. (He later wrote a text-book on nursing in the Burmese language, one copy of which was brought out of Burma, the rest being destroyed in a Japanese bombing raid.)

The chapter on "Our Nurses" says: "Unless you have seen the jungle races of the Shan States you cannot possibly grasp the problem of training nurses, nor yet appreciate the girls we have trained. We have girls of ten or twelve races continually represented in the school, each with their own language unintelligible to the other race groups. The maintenance of discipline was a serious problem. The only way we could influence them was to treat them with respect and affection; affection even when one did not deserve it, and respect even when it was pretty difficult to respect many, especially in those first days when they were so dirty. A white man or woman respect a native girl! Why, in the Buddhist scale, a woman is the next form of life below a male dog. Astonished at being treated with respect they tried all the harder to deserve respect. Receiving affection, they became worthy of affection."

Came the Battle of Burma. The Japanese held the edge and advantage at that stage of the conflict. The time came for evacuation. Dr. Seagrave and his helpers had to flee to India. He says: "On the march out of Burma, behind General Stilwell, all we Americans could do when we reached camp was to spread out our blankets and drop down.

The nurses looked for water, bathed, washed out their own and our clothes, dressed our sore feet, and then helped the cook serve up our food.

"The girls are so tiny. About five feet tall, they weigh from eighty to a hundred and ten pounds. But you should see

—Turn To Page 18.

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... From Page 17 ...

them heave patients around from stretcher to operating table and back again. They stood the long, hard tramp out of Burma better than the Americans and got through to India in much better physical condition. They are bigger than race, bigger than nationalities. What a solution of this world's difficulties! If Germans were bigger than Germans. If English and Americans and Russians were bigger than Russians and Americans and English. If there were something bigger than patriotism, bigger than love of country! Would we continue to have these wars?"

★ ★ ★

**PART TWO** of the book is devoted to "Burma Road." This section begins with the year 1937. By that time three hospitals from thirty to one hundred miles from Namhkam, had been built and staffed.

Furlough ended, the Seagraves returned to their beloved Burma with new surgical instruments and other needed equipment, intending to push still further into the jungles with their ministry of love and mercy. They found Namhkam growing, Japan and China involved in an "incident," and the Burma Road under construction.

Traveling over the Road to attend a missionary who was ill, Dr. Seagrave and two nurses reached the end of construction. He says: "We had to leave the car and start off on three native ponies. We took an occasional short cut, but our mule path was along the route followed by the new motor road. Even on that short stretch there must have been ten thousand coolies at work. The hillsides were black with them: Chinese, Shans, Kachins. Huge goiters hampered their work. Dozens were lying by the road shaking with fever. Hundreds had sore eyes. A few, totally blind, were nevertheless dragging bamboo sleds on which others had dumped earth.

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"In the rockiest parts, coolies were tediously drilling holes in the hard limestone cliffs in which crude gunpowder could be packed for blasting. There was no dynamite. Every few minutes there was an outbreak of yelling, and the coolies rushed aside as a muffled explosion shook the valley. Boulders bounded down the hillsides. If a coolie failed to run at the warning, it was just too bad; but the work went on. Where the stone was softer hundreds of coolies picked at it with pickaxes, chipping off an inch or two at a time. Ants on a hillside! But ants work together, and what they can't accomplish!"

Because the Japs were pressing in, the road had to be built. The Doctor marvelled at the wonderful grading of this steep and precipitous highway. He says: "I shall never forget those coolies of the Burma Road, men and women. Men with nothing on but a pair of ragged pants full of holes. And they smoothed the road with their hands! Loving little pats!"

Food trucks made the journey from Bhamo to Namhkam over the road in five hours, whereas prior to its construction, five days were required on mules. A fire broke out in Bhamo, rats climbed on trucks and were taken to Namhkam. The rats died and the bubonic plague struck. Dr. Seagrave tells graphically of

the fight which he directed against it and malaria.

★ ★ ★

**PART THREE**, embracing pages 151 to 295, is devoted to the "Battle of Burma."

As the Japanese pressed nearer, important decisions had to be made. The Seagraves were able to make their hospitals mobile, thus moving swiftly to the scene of action when hostilities started. American trucks were manned by missionaries whose fields had been destroyed. In truck driving they saw an opportunity for constructive service. Tiny, the children, and the other missionary families were sent to the States.

Dr. Seagrave says: "I do not think we could have got through those weeks after Tiny and Hazel left, if it had not been for our Sunday evening song services. We had had them for years, teaching the nurses to sing accurately and in harmony. Some of their voices were very sweet. They enjoyed the services as much as we did, calling for hymn after hymn until our throats were worn out. The effect on our morale was so extraordinary that we kept up these weekly sings all through the Battle of Burma, and after."

The Christian missionary bands stayed at their posts of duty while bombs fell and fires raged. Dr. Seagrave describes working in a small, inferior building: "On the lower floor were two small open porches. We chose one for the operating room, set up four tables, and started operating. The Sun began to scorch us. Off came my surgeon's gown, then my rubber apron. I would rather catch a Japanese bomb than perish from heat stroke as I moved from table to table debriding devitalized tissues, putting bone fragments together, throwing

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powdered sulfamamide into wounds and applying plaster casts.

"Sweat was still pouring, and my shirt, undershirt, and stockings came off, leaving me in nothing but bloody shorts. The nurses were not so fortunate. Their thin little jackets plastered tight to their bodies, they had to sweat and gasp and like it! A squadron of Japanese bombers passed over us, and I forced the nurses into the slit trenches in the yard. As the planes were straight above us and the bombs began to scream downward, I heard them praying as explosions shook the house. 'Oh, God, don't let the doctor get hurt; don't let him get hurt!'

"As fire began to sweep the town, we returned to our operating tables. Just as we were really getting started, I looked up and saw General Stilwell standing in the doorway. The room behind him was littered with patients. My body was covered with blood. Well, I was in for it! The General certainly wouldn't have any use for me now! About midnight we turned in. At two o'clock the girls aroused me to receive some distinguished visitors, a Colonel Chen who brought a Dr. Mei, a surgeon graduate of Johns Hopkins, with his corps of nurses. The next day we packed up and moved again, the second time in forty-eight hours."

The final pages of the book are devoted to excerpts from the Doctor's diary . . . beginning March 30, 1942. Returning from an operation on a machine-gunned pilot, he found that the Japs were only eight miles away. Another quick move was made. On May 3rd, his unit joined General Stilwell on the long trek to India. He says: "My years of misery on these Burma roads are coming in handy now. If it were not for the terrible heat and lack of sleep I would be perfectly happy."

On May 10th, the General secured four rafts to float his men down the Uru River to the Chindwin, where they left the stream to climb over the mountains. After almost unendurable hardships, they reached Imphal in India where rest and safety were enjoyed.

In the meantime the Japanese bombed Namhkam . . . then the United Air Force bombed them—with the result that not much was left of the years of hard work. Dr. Seagrave says: "We are at work for the Chinese Army again. We don't know

where we are going next, but all of us hope it is going to be a big job! The last time I saw General Stilwell, I told him we all hoped that when new action developed against the Japs he would save out the meanest, nastiest task of all for us. The General turned on me like a flash with a real sparkle in his eye, 'I can certainly promise you that!' he said."

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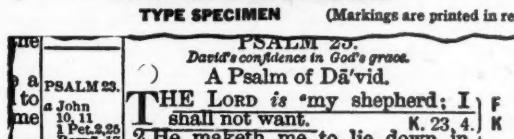
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## From A Chaplain

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Scores of letters regarding Paul and his work have been received from De-

fender Readers since the August issue was placed in the mails . . . but none more interesting than the following from Chaplain Bengess E. Brown.

\* \* \*

My Dear Brother Winrod:

I have read The Defender for August through. When the paper came to my desk, on opening it I saw two pictures of one of my dearest friends in Christ—Paul Revere.

I first met him in 1920. I cared for him after he had undergone the operation on his eyes. As you know, it was a custom among his people to throw black pepper in the eyes of male children at birth in order to make them strong. I

have several pictures taken of Paul with his eyes bandaged.

Later, February 25, 1926 to be exact, he spoke to the congregation of the Braintim Baptist Church, Laceyville, Pa., of which I was Pastor. At the close of the service Paul received an offering of \$39.33. On March 18th, he became a member of my Church and was given his license to preach. I saw him again just before he sailed in 1933.

I cannot remember the number of times I have referred to Paul as an example of the native being best equipped to win souls and do work on mission fields. Truly, "And by it he being dead yet speaketh."

Yours in His Grace,

(Chaplain) Bengess E. Brown.

## Suggestions On Bible Study

THE Bible is a mosaic composed of many fragments of history, biography, poetry, allegory, customs, laws, commandments, religious rites, prophecies, revelations, teachings and manifestations. It omits much that our ideas of completeness demand, but each fragment presents all necessary to accomplish that for which it is given.

Thus the biography of Jesus Christ omits eighteen of the thirty-three years of His earth life, but it includes all that men need to know to accept Him as the incarnate Word, the Son of God, personal Saviour and world Redeemer. All His recorded sayings, freely translated into English, contain less than twenty thousand words, and would make but two and one-fourth pages of a standard daily newspaper. John 21:25 tells us, "There are many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written."

From this it is evident that we have only fragments of Christ's sayings; yet these fragments reveal all the conditions of redemption, regeneration, growth in grace and entrance into the kingdom of Heaven.

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." Divine inspiration does not necessarily imply inerrancy of the English language. Human instrumentalities limit the Holy Spirit's expression. Moreover, God reveals and conceals according to His purposes, but each revelation contains the lesson intended.

No detail is unimportant when considered in the light of its purpose, the conditions under which it was given and its connection with related Scripture; nor is any unimportant when considered in its relation to corresponding conditions and experiences in human life. Much Scripture has come as direct teach-

ing in response to some personal need, but such instructions are applicable to other members of the race.

### A KEY TO THE SCRIPTURES

The Bible should be studied from the viewpoint of its purpose. A transcontinental railroad guide is not meant to be a geographical map; it is incomplete in many details; but gives all essential information for making a transcontinental trip. That is its purpose. Likewise, the Bible is incomplete in history, biography, science and revelation of the supernatural; but it reveals the will of God, the state of man, the plan of salvation, the law of the kingdom, the Way, the Truth and the Life whereby fallen humanity may pass from death unto life, from mortal to immortal, from carnal to spiritual. This is its purpose; and in this it is complete and inerrant.

No law of interpretation is equally applicable to all Scripture, nor is any

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key equally serviceable to all persons. One person may receive or apprehend the significance of a truth that may not be perfectly clear to another. This is as true in the interpretation of teachings that relate to things natural as in those relating to things spiritual. The finite cannot grasp the Infinite; and inasmuch as many texts deal with the Infinite, no one is capable of grasping their full meaning, or interpreting, by any key, all that may be included.

"The letter killeth, but the spirit giveth life." It is the spirit of the Scripture, we need to know. If we confine our studies to the letter we are like those, who, in studying the constitution of man, confine themselves to his anatomy and chemistry, ignoring mind, soul and spirit. The materialist dissects the anatomy and analyzes the chemistry of various secretions and parts, by which he tells about man. His information is valuable, but he does not reveal man in completeness.

Likewise, modern scholarship has dissected the Bible and separated history from tradition, human customs from divine commands, and social ethics from revelation and prophecy. Scholarship has gone into word analysis to find the chemistry, the substance of its most important words and teachings. New knowledge has come from these critical studies of the letter; but scholarship alone cannot reveal the truth. "Who among men knoweth the things of a man, save the spirit of the man, which is in him? even so the things of God none knoweth, save the spirit of God." Who knoweth the Scripture but the Spirit of the Lord, who inspired it? No man can apprehend the inner and innermost meaning of the Word except the Holy Spirit be his guide and interpreter.

#### THREEFOLD REVELATION

Most Scripture passages have an outer, inner and innermost significance. The outer form, the letter, relates to facts, experiences, laws, customs and teachings; times, places, peoples and conditions. The inner reveals soul experiences and conditions, ever recurring in individuals, peoples and nations, that cor-

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respond to those described in the letter. The innermost relates to eternal spiritual verities, the expression of the changeless attributes of God. A few illustrations will serve as a guide in discerning the inner and innermost meanings of Scripture.

The account of the creation of man, Adam and Eve, their abode in Eden, innocence, temptation, fall and guilt, is more than history. It is a great symbol of prehistoric life processes and race experiences. Much of its mystical meaning cannot be translated into words, but the account of Adam's innocence and fall has a parallel in personal experience. Not that any mortal, however pure his inheritance, is ever as Adam was before the fall; but each has experienced the innocence of infancy. We received commandments for our guidance; limitations were placed upon our actions; we violated law and suffered the consequences. We fell from innocence to guilt, from unawareness of self to self consciousness, from freedom to bondage. We rebelled at the path of duty, but our rebellion only turned us from the right, and caused discord between us and our loved ones. We all have heard the call of the Lord in the Eden of youth, and have been in need of covering for our spiritual nakedness.

"All have sinned and come short of the glory of God" revealed in Adam, and all have needed a way of restoration to guiltlessness. The innermost meaning of this wonderful story reveals the sublime fact that the eternal Father is ever seeking to re-create spiritual men in the divine image. All the processes of redemption, forgiveness, vicarious atonement, grace and the indwelling Holy Spirit are a means of making every son of man a true son of God, the expressed image of the Father. This illustration merely suggests a part of the outer, inner and innermost meaning of this fragment of Scripture.

Another illustration may be suggested from a brief study of Jesus Christ. As the promised Messiah, He appears as a man among men, and is known as teacher, healer, world redeemer, resurrected, glorified Lord, the greatest fact in history. "But as many as received Him, to them gave He the right to become children of God, even to them that believe on his name."

Here is the inner meaning: To those that fulfill the conditions comes the birth of the Christ Spirit in the manger of the human heart. As they follow the footsteps of the Man of Galilee, perfect love become the motive of life's activities, which heals the soul of sin and selfishness and casts out devils of wickedness.

—Turn To Page 22.

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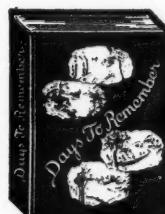
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... From Page 21 . . .

fear and error. Finally there comes a time when the last remnant of the Adamic nature must be crucified. Gethsemane and Calvary are both on the path of every earnest disciple. These past, the Christ nature comes forth—sonship is realized.

Thus Christ, the only begotten of the Father, is ever becoming manifest in the sons of men, redeeming them from the law of sin and death, and changing them into His own perfect life and substance, making them members of His own eternal body. Finally there is the innermost revelation, viz., the eternal generation of the Eternal Son, He Who is and was before the worlds were formed, in Whom and by Whom all things were made. This eternal manifestation of the Christ, Deity in expression, unlimited as to time, place, or people, is the deeper revelation and innermost meaning of the objective, historic Christ.

Not every text of Scripture includes the outer, inner and innermost meaning, but all are related to great vital themes that have a three-fold significance. All

spiritual verities having a race application, have also a personal meaning to each individual. Therefore, the Bible contains not only the word of God to prophets and lawgivers of bygone days, but His word to us and to all generations. It is a book of life. Read it reverently, affectionately, as you would a love letter.

Read in this way, God will speak to the Moses of your soul and make the path of duty clear. Truth, vital and all-important, will come to the plane of consciousness and you will have the prophet's vision. Jesus will talk with you through the Holy Spirit, and fill you with His love and compassion. Precious beyond expression will be your communion, and out of these inner experiences there will come the consciousness of the all-presence, all-power, all-truth and all-love of the Eternal One.

Again, the Bible is unlimited in the variety of its meanings. The same texts may convey several widely different lessons to one person, and still others to another; and this is not contradictory, but a demonstration of the Holy Spirit's power to use the same Scripture to accomplishment of many ends. The Lord



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uses it according to a soul's need. Human nature is limited; therefore it instinctively limits everything with which it has to do. It interprets a text to mean thus and so, nothing more, nothing less; a parable to teach a certain lesson. Fortunately, the Lord makes no such limitations.

Some study the letter until familiar with every text, and still do not find the Spirit, and know not the Word of God. Others, ignoring the letter, put all sorts of imaginative interpretations upon what they choose to call its mystical meaning. Both methods are fatal to a right understanding and experience. The only safe way is to receive the letter as the perfect expression of the spiritual reality or lesson, and by faith accept the inner meaning as corresponding in every detail to its outer symbol.

To the degree that we receive Scriptural teaching in the heart as true, to that degree do we experience its significance. If we distort, dissect, or reject any part of a teaching, we thereby make impossible the receiving of its true or full meaning. Thus, if we accept Jesus Christ as a great prophet and teacher, the holiest of men, who went about doing good, we receive the impact of His teachings, and are inspired to obey His precepts and become like Him. But if, in addition to this, we accept His Deity and vicarious atonement, then are we washed in His blood, born of His Spirit, and enter into His eternal life.

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## SCRIPTURE AND INNER TEACHING

"When He, the Spirit of Truth, is come, he shall guide you into all the truth. He shall glorify Me; for He shall take of Mine, and shall declare it unto you." Every true disciple seeks personal divine guidance. The Lord is more than willing to give than man is to receive; but to receive we must have words or thought-forms in the subjective mind through which He may express His will or teachings. Bible texts committed to memory supply this necessity. Thus the Scriptures become the Word of God from within. To the degree that we have Scripture texts in mind and heart do we make possible the Holy Spirit's guidance through them. No word of the Lord is void of power to some soul under some condition. The Holy Spirit recalls to memory the text, teaching, parable, or experience needed to answer the question, or solve the problem, of the faithful believer.

"My sheep hear my voice, and I know them, and they follow me." The voice of God is ever speaking. Men hear many inner voices, especially those of desire and ambition. Suggestions from subconscious mentation, telepathic communications, hallucinations, obsessions, imaginations, etc., give rise to varied and conflicting impressions of truth and error. Therefore, it is imperative that we "try the spirits," and test every voice by the word of God.

One of the most significant facts in Christian experience is that there is scarcely a question, temptation, or condition, that the Lord cannot answer with some text, incident, parable, or Bible character. If all Scripture was in our subjective consciousness, the Holy Spirit would have a complete vocabulary for guiding us in every detail. Another noteworthy fact is, that no disciple ever yet received instruction from the Holy Spirit, either in personal matters or the deeper mysteries of God, who did not accord with Scripture. The Lord is not limited to Scripture in teaching. He may use any fact, or experience; but since the Bible describes every phase and condition of human nature, it is all-sufficient; and should be accepted and revered above all other means of receiving guidance.

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## GREAT VITAL THEMES

The Bible should be studied topically. Its more vital themes may be grouped under seven general heads, as follows: (1) God—Father, Son, and Holy Spirit. (2) Man—Innocent, Degenerate, Regenerate. (3)—Satan, Sin, Death, Hell. (4) Redemption, Atonement, Forgiveness, Regeneration. (5) Justification, Grace, Faith, Prayer, Works. (6) The Kingdom of God. (7) The Coming of the King. Each of these themes has many subdivisions and related subjects.

*(A systematic grouping of Scripture passages, under these seven headings will be presented next month.)*

## GOUTHEYGRAMS

By  
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California

"Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness and place such over them." (Ex. 18:21.)

The above is God's instructions to Moses concerning the administration of government affairs in Israel.

MEN were, and are, God's method. Political parties, as such, are not and never have been His concern. HE IS IN SEARCH OF MEN.

What kind of men?

"Able men." The present administration is cursed with little men in big places. "Favored Sons" of the "New Deal" they may be, but they are in pronounced disfavor with God and an ever increasing number of decent citizens who still fear God and hate dishonesty and treachery.

"Men of truth." I doubt if any decade in American history records so many lies, broken promises, deceptions and as much double talk as the past ten years.

"Hate covetousness." If covetousness means grasping for power as well as wealth that rightfully belongs to others—well, you read the record and draw your own conclusions.

It is time now for true CHRISTIAN CITIZENS to quit thinking about parties and politics and begin to think with God about men.

Men of integrity; loyal men; men who will give us a government of honesty and honest dealing with the people.

It is time, away past time, to DEMAND a return to the principles set forth in the Preamble of our Constitution—which is the nearest thing to what God gave to Israel that has ever been written since the days of Moses.

We shall undo the mess that now prevails or suffer the punishment that God promised to Israel for ignoring His requirements.

Give us this day our daily work—and the wisdom and strength to do it.

And what a mess of copycats, hypocrites, monkeys and cowards we are! We do not dare eat, dress, think, speak, act or even pray as we choose—"free agents" indeed!

The really wise ruler never saddles an unnecessary burden on those over whom he has power or influence.

The New Deal's idea of government seems to be to so encase men in unalterable law that they become regimented automatons. To think is a crime; to speak is treason; to buy, sell, go or come without their permission and sanction is

—Turn To Page 24.

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... From Page 23 . . .

un-American. May God deliver us! They can't—and wouldn't if they could, for herein is their power.

★

God, it seems, should make special provision for some folk by furnishing them a preacher who will only, and always, say what they want to hear.

★

On second thought maybe He should be informed concerning some folk. He has obviously overlooked them. They could doubtless be of great value to Him. They know exactly **WHAT** to say, **WHEN** to say it and **HOW** it should be said. Not many are so signally endowed. Strange that they have been overlooked.

★

But maybe He did not accidentally overlook them. Maybe we **NEED** what they haven't got.

★

One thing is sure: these times demand

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strong men, strong language, strong convictions and strong methods.

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A few more years of what we have and it won't make any difference what kind of leaders we have. There won't be anything that either God or man can do for us.

★

Oh, in the end God will have His way, but we shall pay a great price for our failure to understand **WHAT** He is doing, **HOW** He is doing it and **WHEN**.

★

The man most valuable to us now is the man who **KNOWS** what, how and when God is working—whether we like his way, manner and method or not.

★

"As a last resort, use common sense," reads a sign in a war plant—and it seems that most of us will use it only as a last resort.

★

Guess I am just a hopeless rustic. Tuned in the "Classical Music Hour" (by accident I must confess) the other day and sat there like a goof for half an hour waiting for the music (that's what they said it was) to turn into some kind of a tune.

★

"She makes a perfect fool of him," said one lady to another. More accurately probably, she just shows him up for what he really is.

★

The trouble with human pests is most of them are either too old to ignore or too young to kick.

## The Wonderful Temple

TWENTY-TWO years ago, with the Holy Spirit as my guide, I entered this wonderful Temple called the Bible. I entered the portico of Genesis, walked down through the Old Testament art gallery where the pictures of Noah, Abraham, Moses, Joseph, Isaac and Daniel hung upon the wall.

I passed into the music-room of the Psalms, where the Spirit swept the keyboard of nature and brought forth the dirgelike wail of the weeping Jeremiah to the grand impassioned strains of Isaiah, until it seemed that every reed and pipe in God's great organ of nature responded to the tuneful harp of David, the sweet singer of Israel.

I entered the chapel of Ecclesiastes, where the voice of the preacher was heard, and into the conservatory of Sharon, and the Lily of the Valley's sweet-scented spices filled and perfumed my life. I entered the business office of the Proverbs, then into the observatory room of the prophets, where I saw telescopes of various sizes, some pointing to far-off events, but all concentrated upon the Bright and Morning Star, which was to rise above the moonlit hills of Judea for our salvation.

I entered the audience room of the King of kings, and caught a vision of His glory from the standpoint of Matthew, Mark, Luke and John; passed into the Acts of the Apostles, where the Holy Spirit was doing His work in the formation of the infant Church. Then into the correspondence room, where sat Matthew, Mark, Luke, John, Paul, Peter, James and Jude, penning their Epistles.

Finally, I stepped into the throne-room of Revelation, where I got a vision of the King sitting upon the Throne in all His glory, and I cried:

All hail the power of Jesus' name  
Let angels prostrate fall;  
Bring forth the royal diadem,  
And Crown Him Lord of all.

—Billy Sunday.

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**RELIGION WITH A SONG.** By Rev. M. A. Jenkens. Boardman Press. Pages 160. Price \$1.00.

**D**R. JENKENS is a veteran of the Cross—having devoted a half century to the Christian ministry. For twenty-four years he has served as Pastor of the First Baptist Church, Abilene, Texas . . . during which time more than eight thousands persons have been taken into membership.

Dr. Hight C. Moore wrote "An Appreciation" of this week, wherein he said: "In radiant pages aglow with spiritual fervor, Dr. Jenkens has caught the melody and taught the meaning of some of the outstanding songs in Holy Scriptures. With him to lead us, we fain would join the little company in the Upper Room as they sang the Song of the Supper.

"We are thrilled anew as we hear him interpret the rich symbolism of Solomon's Song of the Waiting Bride and apply the beautiful imagery of David's wedding Song of the Lilies. Shall Moses and the Children of Israel sing by themselves their Song of Deliverance? Was Job the only soloist of Songs in the Night? Must Hezekiah be left alone to reopen a songless sanctuary and retune the instruments of worship and raise the long-silent Song of the Lord? And the incomparable Shepherd Song—who in

pleasant pasture or dark valley has not hummed it day and night? Again and again let us hear the Song of the Nativity rendered in the sky-balcony of Bethlehem. . . . We thank you, Dr. Jenkens, for these stimulating sermons."

The various songs of the Bible are exquisitely handled. As an example, an outline of the Song At the Supper is presented: The song is revealed as (1) A Song of Faith, (2) A Song of Boldness, (3) A Song of Gladness, (4) A Song of Praise, (5) A Song of Sacrifice, and (6) A Song of Victory. This is a pleasing analysis of the 118th Psalm. Discussion of nine such Bible songs comprise the contents of this volume.

**THE PURPOSE AND PATTERN OF PRAYER.** By Rev. Edward Boone. Boone Publishing Co. Pages 48. Price 30 cents.

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**TOOLING UP FOR ARMAGEDDON.** By Rev. A. J. Turvey. Published by the Author. Pages 104. Price 50 cents.

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An advertisement in a Chicago newspaper gave him the idea of preparing the book now under consideration—"Tooling Up For Armageddon!" The title conveys the thought of industries being converted from peace to war. Instead of new model cars, tanks, cannon and other implements of war began to roll from assembly lines. The advertisement stated: "The names of River Rouge, Flint, Pontiac, Lansing, Toledo and South Bend have become the battle sites of the

—Turn To Page 26.

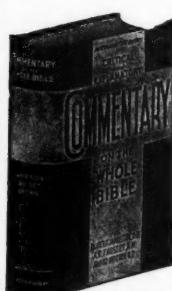
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... From Page 25 ...

world's freedoms. This year the plants are tooling up for Armageddon."

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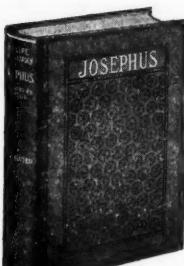
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*Matthew 12:9-21*

**GOLDEN TEXT:** "He needed not that any one should bear witness concerning man; for he himself knew what was in man." John 2:25.

Sometime during the second year of Christ's ministry, the Year of Popularity, the events of this Lesson occurred. He had carried on with diligence His ministry of proclaiming good tidings to the poor ("the common people heard him gladly") . . . release to the captives ("the Son of man hath power on earth to forgive sins") . . . healing the sick ("and he healed many that were sick, and cast out many devils") . . . and proclaiming the acceptable year of the Lord ("Fear not, little flock; for it is your Father's good pleasure to give you the kingdom").

It was inevitable that He should encounter opposition. One of the oldest methods of persecutors is to resort to schemes of ENTRAPMENT. Wherever the Master went, cruel eyes peered from the crowds, indicating the presence of those who hoped for some slip of the tongue as an excuse to pounce upon him. Matthew 12:10 shows they thought He had at last been maneuvered into a trap. "Then the Pharisees went out, and held a council against him, how they might destroy him."

**1. Jesus Knew the Need.** John says Jesus needed no information regarding the men. He knows human hearts. He understands just how wicked is man . . . and also how good he may become. Had

He not recognized the latent possibilities in humanity, He would not have made the sacrifice of the Cross. But if He perceived the heart-wickedness of the Pharisees, He saw the integrity of Nathaniel, Nicodemus, Peter and the woman at the well. Thus discerning the intents of hearts—your heart and my heart, He could "see the travail of his soul," and rest assured that Calvary would not be in vain.

**2. Jesus Unlike the Pharisees.** The popularity of Jesus in Galilee aroused jealousy among the rabbis. Too many people were following Him, rejoicing because of miracles performed, telling others the wonderful things seen and heard, "For he taught them as one having authority, and not as the scribes."

Jesus and His disciples, passing through a field on a sabbath day, shelled and ate a few grains of wheat. They were hungry. The Pharisees accused them of violating the Fourth Commandment. Silenced by Jesus' answer, they trailed Him to the synagogue where another conflict ensued. They asked: "Is it lawful to heal on the sabbath day?"

Jesus took the position that mercy and love are more important than ritual and ceremony. God never intended man to neglect the spirit of the law, in keeping the letter. The commandments were given for man's highest good. The Pharisees were proud, selfish, haughty. Suffering of fellow human beings did not concern them. They looked at life through entirely different eyes than Jesus!

In the man with the withered hand, Jesus saw an opportunity to serve. The Pharisees saw only a chance to entrap

one whom they hated. So angry were they at their failure that, according to Luke, "They were filled with madness, and communed one with another what they might do with Jesus," and "went out, and held a council against him, how they might destroy him." It was no longer a question whether to get rid of Jesus, but how! Mark says they "took council with the Herodians against him, how they might destroy him." Politics and religion joined hands, setting the precedent for centuries of similar hatred and connivance. How often do we in modern times, see haters of Christ and politicians finding common ground on which to work.

**3. Jesus Changed His Location.** Discretion being the better part of valor, and with nothing to gain by further antagonizing the enemy, Jesus withdrew from the synagogue. But the people followed Him, "AND HE HEALED THEM ALL." Not one, but many were healed that sabbath day—when love triumphed over selfish legalism.

Jesus requested the people to refrain from publicizing the work. His earthly ministry had scarcely begun, and nothing could be gained by stirring the reptiles at that stage (see Matthew 23:33). Opposition would come quickly enough, but He did not wish it to develop unnecessarily. The issue was set, and the haters would overwhelm Him in a tide of hysteria.

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teria, but not until He was ready to announce, "IT IS FINISHED."

**4. Jesus Fulfilled Prophecy.** Reference is made to Isaiah 42:1-4, "Behold my servant, whom I have chosen." Concerning Christ, Paul states: "He made himself of no reputation, and took upon him the form of a servant." The American Standard Version clarifies the prophecy: "Behold, my servant, whom I uphold; my chosen, in whom my soul delighteth: I have put my Spirit upon Him; he will bring forth justice to the Gentiles."

Jesus is different from other rulers. He loves all people alike—regardless of race. Not with cannon and bombs, tanks and bayonets, does He conquer. "Not by might nor by power, but by my Spirit, saith the Lord of hosts." Not by the mouthings of a demagogue nor the connivance of a dictator, but with the wisdom of the "Wonderful Counsellor" . . . the power of the "Mighty God" . . . the love of the "Everlasting Father," and the harmony of the "Prince of Peace" shall He subdue the world. Bruised spirits will be healed and the dimly burning wicks fed fresh oil from His cruse of life. And, "Of the increase of his government and peace there shall be no end." Then the Earth shall be full of the knowledge of the Lord, as the waters cover the sea!"

October 22, 1944  
Religion In Education  
Matthew 7:7-12; Luke 6:39-45

**GOLDEN TEXT:** "And ye shall know the truth, and the truth shall make you free." John 8:32.

Education has been defined as training which prepares one for a broader life. It is incumbent upon the educator to take into consideration that man is a creature of three natures—physical, mental and spiritual. Secular education is prone to stress the first two and neglect the third. Yet according to the inspired Scripture, the spiritual is of major importance. The Word says: spirit, soul and body . . . and not as usually quoted, body, soul and spirit. Neglect of any part fails to prepare one for complete living, so closely are the three natures related in this life.

**1. True Culture.** One may attain knowledge without wisdom, for wisdom

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presupposes capacity to apply information acquired. James 1:5 says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him." And Jesus said, "Ask, and it shall be given you." The Holy Spirit is omniscient—all wise. Contact with Him enlarges vision and creates new mental and spiritual capacities. James goes on to say: "But let him ask in faith, doubting nothing: for he that doubteth is like the surge of the sea driven by the wind and tossed."

Dr. J. B. Greenough said: "Our Lord does not guarantee to us anything at first asking. God does not open his treasury to a passing bugle-call or the tap of a careless hand which just touches the door. If you want a prayer answered, you must go on praying. God wants to prove whether you are intent upon it. The Gospel is full of the kind of prayer to which God yields. The importunate widow prevails; the men who break through the house top; the blind men who go on crying for mercy until Jesus is nearly out of sight, receive the boon; the friend who has retired at last gets up and gives the loaves to the one who keeps on knocking; the Saviour yields to the almost impudent persistency of the Syrophenician woman."

**2. Seeking the Source.** Some blessings are universal, shared by all alike. Others are withheld until the needy child calls for them. In the latter instance, there are conditions to be met: "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be given you." Yet, when conditions are met, the Heavenly parent exercises His will in determining what is best for His children.

Monica, the mother of St. Augustine, was concerned over the spiritual state of her son, a wild and wayward youth. He was determined to leave the family home in North Africa and seek his fortune in Rome. Monica spent the whole night before he sailed, in a little church, praying that something would happen to keep him from leaving her influence. Nothing happened, the ship sailed, and Monica was

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heartbroken. Her prayer had not been answered!

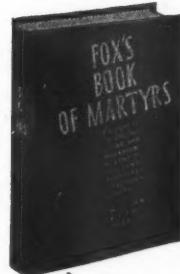
But the ship carried Augustine to Rome, and there he came under the influence of Godly men, was converted, and became a great figure in the early Church—the pious St. Augustine. Monica's prayer was answered, but in God's way, not hers!

"He that seeketh findeth." To seek implies more than mere asking. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." Desiring wisdom, we must not only ask, but seek it at its source—the Word of God.

**3. Prove All Things.** The Pharisees accused our Lord of allowing His disciples to transgress the "tradition of the elders." He, in turn, asked why they transgressed the commandment of God by their traditions. Little by little, precepts and false teachings had been added to the Law of Moses. This confused their thinking and caused them to reject the Son of God. They departed from the Old Testament Scriptures. Any system of teaching that destroys faith in God's revealed Word is dangerous.

Today, scholarly agnosticism predominates in many centers of learning. The theory of evolution carried to its logical end destroys faith in the supernatural,

—Turn To Page 30.



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... From Page 29 ...

seeks to exclude God from His own creation and reduces everything to natural law. It is neither safe nor intelligent to teach a generation of young people unproved theories that tend to destroy faith and foster unbelief. In the Lesson this week, Jesus asks: "Can the blind lead the blind? shall they not both fall into the ditch?"

October 29, 1944

Christian Motive For Living  
Psa. 4:5-8; Luke 4:4; John 6:35;  
Rom. 12:1, 2; 13:2

**GOLDEN TEXT:** "Seek those things which are above." Col. 3:1.

The word "motive" comes from the same root as motor. It means "that which incites to action, incentive, reason, cause, inducement." It is something INSIDE which moves one to action. In this Lesson on Temperance, the Christian's manner of living is meant, rather than the fact of merely being alive.

Our lives are controlled by the inner impulses which we cultivate. Someone has said: "It is the liquor inside of the man that calls for the liquor on the outside of the man." We are outwardly, what we are inwardly! Out of the heart come the issues of life.

The Scripture texts of this Lesson catalogue four master motives of the Christian:

1. Desire to do the Will of God. (See Romans 12:1,2.) Above and beyond all other ideals motivating a Christian, should be the desire to live parallel with the will and purposes of God. This motive springs first from "the fear of the Lord," which is "the beginning of wisdom." The believer gladly presents his body as a living sacrifice, and desires that every thought and action shall blend into a "reasonable service." Carnal attractions

diminish, and spiritual joys increase. No longer is one fettered to worldly attachments since the constant renewing of the mind transforms the outlook on life. Like the man who took on the physical appearance of the Great Stone Face by constantly gazing at that rocky ledge, the Christian becomes more and more like the Christ by centering affection upon Him.

2. Our Personal Good. Being right with God, knowing and doing His will, seeking at all times to be inwardly motivated by the Holy Spirit, leads one to the place where advantages are enjoyed which the sinner cannot even comprehend. Like David, the believer says: "Thou hast put gladness in my heart."

Christians are not above temptation. But the inner impulses are toward righteousness. Paul said: "Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." The experience of CHRIST WITHIN makes triumph over sin possible. He is the Victor. Our strength and security is in Him. Victorious living in this world of evil and darkness is realized to the degree that we decrease and He increases! "Christ in you the hope of glory."

3. Our Need For Spiritual Food. The physical body requires nourishment. The same is true in spiritual matters. "Man shall not live by bread alone, but by every word of God." Food and water are necessary to keep life in the body, but man is more than a physical vehicle. He is "spirit and soul and body."

Dr. Newton Riddell wrote in one of his books: "The Bible has proclaimed Christ as the Bread of Life, but we have refused to eat and live. We are like a man starting on a long journey provided with a basket of food. He also has a text-book on dietetics. After traveling some distance he becomes hungry. He takes out the book and reads about food. It appeals to his intellect and satisfies his judgment. He forgets his hunger and continues his journey. The book is certainly scientific and authentic. There is perfect agreement of every part with every other part. His mind becomes so occupied with its truths that he does not realize his need of food until he grows weak. He seizes the book and reads intently all about the processes of nutrition."

"Now he studies it systematically; dissects it technically; discovers certain interpolations and mistranslations, and

finally brings to bear upon it all the methods of higher criticism. Once more he forgets his hunger and continues his journey. The sun sinks low. His strength exhausted, he lies down to rest. He no longer has the mental power to study and criticize the book, but believing in its truth he clasps it tight in his arms and falls asleep, saying, 'When I awake in another world, then I shall understand; then I shall know; then I shall be fed and made strong.'

"Poor man! How foolish! Do not laugh at him; many of us are making the same mistake! We have the Text-Book of eternal life. It contains all men need to know about the plan of salvation. We have studied it systematically. We have devoured the letter, but failed to partake of the life. The starving man died beside a basket of food. A starving world is dying in the presence of the Bread of Life."

4. Willingness to Serve. One grows strong by vigorous exercise. Physical muscles develop through use. The same is true of spiritual muscles. The Christian, having been won to Christ, seeks to win others. A self-centered life is a stagnated life.

The Mississippi river rising as a rivulet in the far north, lives to give—it lives to serve. On and on it flows, serving, enriching the soil . . . kissed by the rays of the Sun and lifted into the clouds, it is born again, to serve the Creator and bring blessing to men.

This is the vision of a man who has learned to live for others. Compare this picture with the stagnant pool covered by green scum. There is no comparison!

Having put on the Lord Jesus Christ, the old man of sin crucified with Him, henceforth "It is no longer I that live, but Christ liveth in me." And Christ in the heart becomes the motivating power for deeds of kindness and service that leaves the world better and makes fellow human beings happier.

November 5, 1944

The Race Problem

Acts 10:9-16, 34, 35; 17:24-28

**GOLDEN TEXT:** "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth him, and worketh righteousness, is acceptable to him." Acts 10:34, 35.

1. No human Preferment. There was a controversy in the Apostolic Church over



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the fact that some held to the obsolete idea of racial preferment. They entertained the myth that one race of people was chosen above others. It was under these circumstances that Peter experienced the vision recorded in the tenth chapter of Acts. The services of an angel were required to purge the Christian band of this false and erroneous notion. The story of the heavenly visitor to the home of Cornelius is told in Acts 10:1-8.

The vision of Peter, the Jew . . . and the vision of Cornelius, the Gentile, fitted perfectly. The one complemented the other. Peter's first sermon to Gentiles is found in Acts 10:34-43. It was delivered in the home of Cornelius. The Holy Ghost immediately fell upon the Gentile listeners. Gentile and Jew alike must come by way of Calvary in order to enjoy the blessings of Salvation and sovereign Grace.

Jesus found it necessary to interrupt the fiery persecutor of Christians, Saul of Tarsus, on the road to Damascus—and by specific command, appoint this "Hebrew of Hebrews" a special Apostle to the Gentiles. Nothing is common or unclean before God, when the salvation of sinners is involved. Every soul is precious to Him.

Luke 10: 25-37 should be studied with the other texts in the present Lesson. This is the story of the Good Samaritan and Jesus' answer to the lawyer's question, "Who is my neighbor?" Everyone is the Christian's neighbor, regardless of race—when it comes to witnessing to the power of the Gospel.

**2. The Race Problem is a Real Problem.** According to Paul's sermon on Mars' Hill, recorded in the seventeenth chapter of Acts, separation of humanity into races, nations and languages was according to divine decree. "God appointed the bounds of their habitation." This was probably designed to keep men from following the scheme proposed prior to Babel, involving the development of a godless culture before time permitted the working of the plan of redemption through the Gospel.

Such separation caused masses of people to seek various places where those of one color and tongue could dwell together . . . While time, climate and geographical location caused even greater differences to develop. According to Paul, these inherent qualities of segregation operate for man's highest good.

It is true that certain individuals and races are weaker in some ways because of these differences. Darwin found groups of natives in Terra del Fuego which were sub-human in appearance and actions. He even discussed them as possible "missing links" between man and monkey. He visited the country again some years later, after his story had aroused Christians to go there as missionaries. He could scarcely believe his eyes! A transformation had taken place. He saw men and women walking upright, clothed, and possessing intelligent faces. He was forced to admit that the Gospel had worked a miracle in these lives.

It is not color or condition that determine inferiority or superiority. The great men and women of the world are those who have been most Christ-like—those who placed their trust in God. The Gospel of GRACE will solve the problems of RACE.

**3. Christ Satisfies All Races.** In the Patmos vision, John " beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; And cried with a loud voice saying, Salvation to our God which sitteth upon the throne, and unto the Lamb."

Inherent in the soul of every human is a desire to worship a Being more powerful than himself. The millions of earth are groping like blind men, seeking they know not what, but positive there is something better within their reach. God is as near to them as breathing, yet separated because of sin.

The condition of salvation are the same for every person, regardless of race or religion. The Great Commission is "Go ye into all the world and preach the gospel to every creature." This Gospel is so designed that it meets the needs of human beings of every age . . . in every part of the world. It saved the Galilean peasant, and the Judean rabbi. It lifted those in the household of the Roman Caesar, as well as Onesimus the Colossian slave. It brings salvation to the Hottentot of Africa, and to the Eskimo in the frozen North. It bestows gladness of heart to the king on the throne, and to his humblest subject. It is a Gospel for all.

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